"not wanting to help." The mother and baby were seen as having to fend for themselves. The very confidence built up in modern medications led to a conviction that doctors maliciously withheld available, effective medicines. "She died at the Center because she needed medicine but was not given any." Personality factors sometimes were involved: one doctor was considered incompetent, fearful of complicated obstetrical cases, and brutally indifferent to a countryman's views and circumstances--("Since we have no room, why don't you charter a bus to take your parturient wife to Bangkok?"), whereas another was friendly and wise. Since doctors were part of the respected government hierarchy which enjoyed superior knowledge and status, and also of the supposedly compassionate medical tradition, they were expected to be competent, kind, and protecting. Those who failed in winning confidence undermined the status of modern medicine.

The midwives themselves thought of the Mīnburī Center not only as a recourse if a case were in deep trouble, but also as a personal convenience. One male midwife, who was also a headman, mō and carpenter-contractor, was often too busy to stay with a woman in prolonged labor. To turn her over to another midwife other than a kinsman would damage his reputation. Knowing Mīnburī well, he found the Center a convenient solution to his dilemma. He had respect for the nurse-mid wife's skills, which he had witnessed, and regarded the doctor as a colleague on his own level, a view probably not reciprocated. The women midwives, too, always considering themselves at bottom volunteers, when faced with pressing home chores and the "impossibility of turning a relative over to another midwife," utilized the impartial service of the nurse-midwife. One cloud impeded the female midwives from making full use of the occasion as an opportunity for observation and so instruction. They refused to identify themselves as midwives out of fear of legal sanctions. Having neither taken the course prescribed by the government for "ancient" midwives nor paid the fee, they were not licensed. Thus, they lived in dread of fines if their calling became known outside the community. They knew they were permitted to deliver babies within the family, but outside those rather hazy boundaries, they took refuge in an old view, "I am not a midwife. I only help out of pity."

All in all, the people of Bang Chan had fitted modern medicine into their broad medical scheme where it could be accepted on its merits, if not blocked off by inconvenience, high cost, and discourtesy.

was given away fresh to selected kin and friends, including those who helped to butcher, and the remainder was salted and dried. Of this, 7 kg. were kept and 5 kg. sold. Moslems are forbidden to eat an animal with two or four legs which "dies," although eating dead locusts or fish is not forbidden. Some Moslems in Bang Chan reported offering dead animals to Buddhists in barter for other materials.

Oxen, a sign of prosperity, were bought as calves by the Moslems and fattened for meat, usually with a ceremony in mind. In 1955 (Goldsen and Halis, 1957) only 5 householders in Bang Chan raised hogs, and 4 of these had 1 or 2 only. Moslems ate no pork. A permit from the district officer was necessary for slaughtering a buffalo or an ox but not for hogs. Natural deaths of such animals were supposed to be reported.

Poultry was not commonly used for food in Bang Chan. It was the poor man's "feast" food suitable for guests. One couple in the lowest income level killed one chicken or a duck once a year to provide the traditionally good meal for their cooperative harvest helpers. Others, better off, might serve chicken especially at men's dinners. Pigeons were raised for sale in the market by one Moslem family. In 1953-54, one person was trying to raise a few turkeys for sale, as word had reached Bang Chan that turkeys were in demand for foreigners' holiday dinners. By 1957 turkey-raising for cash was spreading, but some villagers objected to having them around "because they look like vultures and bring misfortune."

Various wild creatures were used for food whenever they were caught. Turtle curry was considered a great delicacy, but as turtles, which could be caught from May to February, brought a good price in Bangkok, experts usually sold their catch. Frogs and turtles were sometimes kept in a jar until needed. Eels, frogs, cobra and other snakes were used for curry. Field rats, available all year, were roasted.

Fish. - Next to rice, fish constituted the most abundant food in the diet in Bang Chan. Either fresh or preserved,[1] they were available throughout the year. Killing

1. According to observation in 1952-54, fish caught in excess of immediate needs were preserved for later use. Serpentheads ((1)plaa (3)chauaun), which are about 7 or 8 inches long, and pilot fish ((1)plaa (2)sa-(2)lid), about 4 or 5 inches long, were commonly salted and dried. Heads and tails were removed and the fish were split open and salted overnight. The following morning the fish were washed and spread on fiber trays in the sun to dry. Some excess fish might be dried at anytime of year, but larger quantities were done during the hot, dry season. The process was usually complete within a week.

7: Janlekha X-4,5 (1948-1953)1956 AO7 Central Thai AO7
Bangchan

*243 256 472 Although private rice millers in Bangkok operate with a rather high degree of collusion, in the countryside the many small millers compete actively on the basis of price charged for their services or price paid for paddy or both. The comparatively high capital investment of the enterprise has rendered inter-mill competition in the countryside very intense, and it is obvious that the farmer gains economically from such competition. If somehow the government could, by a carefully conceived gradual program, induce a large number of smaller mills to move from Bangkok to the countryside, the farmer will benefit all the more. Already, the trend has been for gradual business decline for Bangkok mills and business upswing for the countryside mills.[8]

*243 256 •656 44 It is rather unfortunate, however, that the government has explicitly taken the view that small rice mills (capacity of five tons and under) in the countryside are detrimental to the interest of the farmer. It is officially held that small rice mills would bring about a large number of middlemen who would then combine to suppress the farm price. Actually, more middlemen tend to produce correspondingly keener competition in the marketing process which is beneficial, not detrimental, to rice growers.

*243 256 433 Small rice mills, which may be more conveniently erected in the villages and perhaps with local capital, will reduce the cost of transporting rice by a third, for about two-thirds of the weight of paddy is head rice, the other

8. The Economic Yearbook, edited by Luan Pannoi, Bangkok, 1951.